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Sunday, April 12, 1908.

Also the Georgia moonshiners have a
mind to demonstrate that the worm will
turn.

The Infinitive Splitters' Union is seriously
contemplating evolution into a
Side Splitters' Club.

On the other hand, Gatch pleads that he
merely attempted to extract the mote
from his opponent's eye.

Apparently the tobacco growers of
Kentucky, while planting and tending
their crops, must be permitted to wear
sidearms.

It is noticed, too, that many men who
complain about bad whisky live less
than a thousand miles away from the
blind tiger.

While he insists upon the privilege
of coming up for the third time, not
even his opponents are disposed to re-
gard Bryan as a drowning man.

Walter Wellman, who proposed to use
an airship to escape the rigors of the
Northern ice fields, has struck a still
colder snag in the political field.

You are not permitted to "snag"
while fishing; and you should exercise
great care to avoid being snagged while
attempting to tell the biggest one.

Mr. Bryan says that the poor boy
stands no chance unless he can use his
tongue to advantage. Trouble is that
not all poor boys desire to become pug-
ilists.

With perfect unconcern Mr. Roberts
may make "Democratic" speeches in
Utah knowing full well that there is
no Society for the Prevention of Use-
less Noises.

Tariff reform has done such good
service in several hot campaigns that
Elihu Joe Cannon magnanimously be-
lieves that it should now be placed on
the retired list.

Although Smoot seeks to be a Senator
for another six years, the saints feel
assured that he will nevertheless be at-
tending strictly to the duties of his par-
ticular apostolic mission.

Ohio is bragging of a well which fur-
nishes both fresh and salt water. Nothing
at all, that, to compare with the
small jug from which is poured either
rye or bourbon, and both.

In order to convince his underlings
that he has permission from Joseph F.
Apostle Smoot must be able to make
proper exhibition, with the accompany-
ing "Ere's the very note."

An Eastern exchange says that "poli-
tical prisoners in Haiti are taken out
and shot every night." After a few
nights they doubtless become so accus-
tomed to it that it doesn't hurt.

Taking as a guide the claims of the
several campaign managers as to the
number of delegates each has secured,
where is the hall in Chicago big enough
to accommodate that convention?

But Elder Brigham H. Roberts can not
be expected to be so explicit in his
political accusations as to necessitate the
graceful but humble execution by him
of another repentant confessions to the
feet of the other polygamists prophets.

From the quality of the entries that
are already being made for competitions

in the big Elstaidford to be held in Salt
Lake next October, it is to be judged
that no contestant need fear lack of
worthy competitors.

GOV. CUTLER'S FIRST DUTY.

We see that Governor Cutler is active
in the promotion of a movement for
international peace, and has called a
convention in this city to organize in
that behalf. To which no one can pos-
sibly make any objection, but rather
all will be disposed to commend the Gov-
ernor for his influence for peace and
against the ravages of war.

At the same time, a certain incon-
sistency may be mentioned. Governor
Cutler is the chief executive of this
State. As such, it is his prime duty
to see that the laws are enforced. Un-
less law and order can prevail among
the nations, it is idle to talk about
peace. It is idle to talk about peace
in any community, also, where there is
a stiff-necked, unruly element deter-
mined to have its own way, to show
contempt for the law, and to proclaim
its immunity from the penalties for
crime.

It is commendable in Governor Cutler
to seek for peace, and yet that is
more of a sentimental idea than a posi-
tive duty of his as chief executive of
the State. It would seem to be a mat-
ter of propriety and duty that he should
first see that the laws of the State
are fairly and impartially enforced be-
fore reaching out in other directions
to take the lead in matters that are
not in the least obligatory upon him
as the duty of enforcing the law cer-
tainly is.

Governor Cutler can bring himself
more renowned, can do more to speed
the day of local peace in Utah, and
at the same time, to maintain his dig-
nity as the chief executive of this
State, by insisting upon the full and
impartial enforcement of all the laws
than he can by indulging in any senti-
mental moves, such as are not obliga-
tory upon him. Peace is the best thing
that can come to mankind, just as
war is the worst. But, after all, there
will have to be, with the peace prin-
ciple acknowledged throughout the
world, some way of enforcing the peace
sentiment. There will always be frac-
tious nations, just as there are fractious
people; and in each case the law will
have to be enforced against those who
seek to break it.

The best peace guarantee of good
faith in a movement for peace, there-
fore, is to see that the laws are care-
fully and fairly enforced in every lo-
cality that takes part in the peace
movement; for unruly, turbulent, law-
less people are not prone to keep the
peace, either internationally or in the
communities in which they live. Peace-
ful people peacefully observe the
laws and give no cause for of-
fense or complaint; and where
the whole of the community is
obedient to the law and well disposed
to morality and right living, there is
no occasion to preach, as urgent need,
the peace sentiment in that community.
In a way, of course, it is desirable
to preach peace in Utah, but it is
impossible to give a useful lesson in
peace without first requiring that all
shall observe the law, and that all
shall meet peacefully on a common
plane, under the shelter of a beneficent
protection, equally and definitely en-
forced.

We commend to Governor Cutler,
therefore, as a preliminary to his peace
activities, the proper clearing of the way
for those activities by seeing that the
laws are faithfully enforced, that all
citizens are put on an equality before
the law, and that there shall be no re-
sistance to law, either open or latent,
in this community and State. After
this desirable condition of affairs is
fully established, we can all meet to-
gether harmoniously and in good faith
on a peace platform in advocacy of
peace, quiet, good order, and the su-
premaccy of peace and of the law
throughout the world.

NOT THE SAME MEN.

We find the following in a recent
number of the Reno Journal under the
headline: "Should Fix the Price of Sil-
ver—Thomas Kearns of Utah Favors
Limited Coinage at Steady Price—
Would Help Nevada Mines Immensely—
Present State of Silver Question Pre-
vents Full Production of Nevada
Mines."

Thomas Kearns of Utah, banker,
mine and railroad owner, was in Reno
last night.

Just before taking the train for Raw-
hide, on his return from San Francisco,
where he has been completing arrange-
ments for a bill to be introduced at the
next session of the limited coinage of silver
by the government.

"It would be a great thing for this
State if the government would take hold
of this silver question, and establish at
least for a specified time, a standard
price. As it now exists, it is like hay
and grain—it's any old price. It is 30
cents this year, and some other price
next year."

"I don't like to see it going up and
down, for then nobody knows where we
are at. If we could get 70 cents, it would
be fine; it would be a dandy proposition
for all of us."

"Even so we couldn't get but 65 cents,
or even 60 cents, that would please me.
I'd like it at even that. I would, of
course, prefer the 70 to 1 basis, which
is about 82 cents, but anything reason-
able, from 60 cents up, would be much
better than the way it is at present, bet-
tering not only the price, but the exist-
ing uncertainties."

"The Tonopah mines are not working
to half their capacity now. If the gov-
ernment would coin silver, to any num-
ber of millions per year, I don't care
how much, and the standard figures were
kept from 65 cents up, Nevada mines
would turn out twice their present pro-
duction. Others believe as I do, that
the government ought to fix a standard
price at least for a time, so we may
know what to depend upon. But I'm
afraid it won't."

Now, we don't suppose that any one
in this region would have any great
fault to find with this sentiment for
silver, as expressed, barring the error
in counting value. But it was not
Thomas Kearns of Utah who expressed
it. The Thomas Kearns quoted by our

Nevada contemporary is no doubt the
man who has in charge extensive min-
ing operations at Rawhide, and who
lives in San Francisco. Thomas Kearns
of Utah has just returned home from a
two months' visit to Europe, and has
not been in Nevada for a good while
past. We take this occasion to correct
the error, because a good many Nevada
newspapers have confused the identity
of the two men.

A DEGRADED PLANE.

The church organ has finally got
around to the point of placing some
quotations from the Smoot testimony
before its readers. As usual, however,
it eliminates the real factor in the prob-
lem, and substitutes the evasive, crim-
inal plea in place of the straightforward
candor that one expects from honest
men. On Wednesday evening it quoted
the testimony of Messrs. Critchlow,
Powers, and others to the effect that
there was no inclination on the part of
the prosecuting officers to push matters
against the old cohabitation relations,
as stated by Mr. Critchlow, or, as stated
by Mr. Powers, that "the people have
acquired in the condition that exists"
meaning, no doubt, the conditions
that existed in the old cohabitation
cases.

Now, of course, every man is entitled
to his own opinion; but we submit that
the opinion of Messrs. Critchlow and
Powers, or anybody else, is aside from
the main question. The main point is,
did the Mormon leaders agree to come
within the law? If they did they should
have done so without any regard to
the expectations of anybody on the
other side. We insist that they agreed
to keep within the law; that by reason
of their petition for amnesty, which ex-
pressly pledged the honor of the leaders
for the good faith of the people in this
respect; second, the manifesto, as con-
structed by President Woodruff, who is-
sued it, by President Snow, who suc-
ceeded President Woodruff, and by
President Joseph F. Smith, now the
chief leader of the church, prohibited
the continuance of unlawful cohabitation
just as much as it did the entering
into new polygamous relations. This
also was manifest in the proclamations
for amnesty by Presidents Harrison
and Cleveland, which were accepted by
the Mormon leaders as a concession
to their prayer for amnesty. Those am-
nesty proclamations made the express
condition that there should be no more
breaking of the law, but that all should
live in obedience to the law and not in
any way contravene it. This was the
express condition of the amnesty which
was prayed for and accepted. Indeed,
any other proposition or understanding
would make a prayer for amnesty a
ridiculous farce. It is inconceivable
that any one should apply to a power
capable of granting amnesty with the propo-
sition that he was to continue the
very disobedience to law for which
he was seeking the amnesty that was
prayed for. The necessary obligation
in a prayer for amnesty is that the
cause for which the amnesty is granted
shall be abandoned. Think for one mo-
ment of amnesty being granted to those
who were in rebellion against the Gov-
ernment of the United States from 1861
to 1865, and think how it would
seem to have those persons pray for,
be granted, and accept amnesty, and
all the time continue their hostility
against the Government of the United
States. The thing is absolutely incon-
ceivable. In like manner, and precisely
on the same basis, it is inconceivable
as a proposition for amnesty, that the
Mormon leaders as honest men should
have applied for it with the reservation,
mental or otherwise, that they did not
intend to obey the law. Of course they
intended to obey the law. They must
have so intended, because that is the
very life and vitality of a plea for
amnesty, and the only possible grounds
upon which amnesty could be accorded.
Again on this line of thought must be
considered the statute of the State in
1896 expressly legitimizing children
born up to a date stated therein. If
that were not meant to be a line of
demarcation between the old marital
relations and the new, the abandon-
ment of the unlawful form of matrimo-
nial life, and the complete adoption
in good faith of the monogamistic fam-
ily relation, then we are utterly at a
loss to understand what that act meant.
If it was not a pledge to the country
that polygamous living, known to the
law as unlawful cohabitation, and the
begetting of children therein, were to
cease from henceforth, then that law
was not only a piece of ridiculous folly,
but a studied effort to deceive, a gross
act of imposture.

There were a good many people who
did not believe that the Mormons were
acting in good faith at the time. There
were a good many who did not expect
to see them keep their pledges, no mat-
ter how strongly those pledges were
put. And, as a matter of fact, those
pledges were put about as strongly as
men could put any pledge whatever.
They were made on honor, on good
faith, on revelation, on statute, on the
executive action of the President, and
in every way possible. They were re-
iterated, also, in the matter of the con-
test for the church property in Jack-
son county, Missouri, when the construc-
tion of the manifesto came up and it
was to the interest of the Mormons to
disclaim polygamy. It was expressly
recited in the resolution of Congress
which restored the excommunicated prop-
erty. In every possible way that could
be thought of the Mormon leaders ex-
pressed and protested their good faith
in their pledge of coming within the
law and transgressing it no longer. And
now, at this late date, we have the plea
made by the Deseret News that because
certain gentlemen here did not expect
that good faith would be kept or were
leniently disposed toward those old es-
tablished relations, therefore the Mor-
mon people were in no wise obliged to

keep their faith or their pledge of hon-
or. Such a plea as that to any man
of candor or honor is the most degrad-
ing that could be conceived of. It was,
in fact, a confession that those who
distrusted the Mormon leaders most
were right, and that the Mormon peo-
ple are now willing to admit that the
ones who had the poorest opinion of
them all along are the ones who were
right in their judgment of the situation;
those who persisted in their estimate
of the bad faith in which the Mormons
were acting, were right.

And to such a degraded level has the
Mormon defense now come! It is pre-
cisely as if the leaders were to say to
those who distrusted them, "I lied, of
course; you knew all the time I was
lying; and now you have no business
to pretend that you didn't." And that
is the low, despicable, yet precise nature
of the plea that the News is now mak-
ing in behalf of the Saints.

CITY AND TITHE ACCOUNTING.

The church organ persists in its com-
parison between the report of the audi-
tors of the tithing fund and the re-
ports made upon the city finances. It
insists that the tithing report was emi-
nently complete and satisfactory, while
the city financial reports are not.

It seems from this that the report by
the experts who have so long been en-
gaged in perfecting a system of ac-
counting for the financial transactions
of this city would have been entirely
satisfactory to the News, if it had not
carried any figures, had not struck
any balances, had not been without any
statements of what has been done in
any particular direction, except the
most general conceivable. If these ex-
perts, following the example of the au-
ditors of the tithing account, had sim-
ply stated that they found everything
in good order and condition, the books
regularly kept, and all money satis-
factorily accounted for, giving no
amounts of receipts or expenditures in
any direction, the News would have
been delighted. It is not necessary, ac-
cording to the News, to make any fi-
nancial report that carries any state-
ment as to amount of receipts, amount
of disbursements, balance on hand, how
much money has been devoted to one
purpose or another, and, in fact, that
the report which omits all figures and
all details, both of receipts and expendi-
tures, is the ideal form of report to make.

The News is grossly mistaken when
it thinks that the Mormon people are
satisfied with the auditors' report on
the tithing fund. The Mormon people
are not in the least content with that
sort of report. And they have no right
to be content with it, just as the tax-
payers of this city would have no right
to be content if the experts on city
accounting had made precisely the sort
of a report of the public receipts and
expenditures of the municipality that
the church auditors made on the tithing
fund.

And, again, we say that when there
is as full and complete a showing of
the tithing money as has been made of
the public money of this city, then it will
be time to make the comparison sug-
gested by the News. In the meantime,
the city in its accounting is so far
ahead of the tithing accounting that the
latter is not even in sight. And again
we renew our plea that if there is any-
thing in the financial affairs of this
city that is not entirely clear and
straightforward to the Deseret News,
The Tribune will join it in demanding
that the showing be made. And again
we trust that the News will reciprocally
demand that a complete showing of
the tithing fund be made to the satisfaction
of the Tribune. Inasmuch as the News
has, yoked these two together, let them
stay together, and let a complete, pub-
lic and satisfactory showing be made
of both, complete, comprehensive, il-
luminating, in gross and in detail in
each case.

DENIED CIVIL AUTHORITY.

The Latter-day Saints do not consider
this question of their monogamy or plu-
rality within the purview of the State,
but purely an ecclesiastical matter gov-
erned by divine law and administered and
regulated under divine authority.—Des-
eret News, January 16, 1879.

That assertion of the church organ
does not at all dovetail with its present
avowal that the Mormon church has
abandoned polygamy. The Deseret
News holds the same opinion today as
it did in 1879—its true sentiments have
undergone no change between then and
now. Its present attitude is put for-
ward as a means of deception, beneath
which the renewed practice of poly-
gamy may proceed without exciting the
suspicions and arousing the indignation
of the citizenship of this country. As
The Tribune has pointed out upon many
occasions, producing irrefragable proof
to this effect, the denials of the church,
whether through its officials or its
organs, are not to be depended upon in
the slightest degree. The hierarchs and
their newspapers have always practiced
the grossest hypocrisy throughout the
whole history of the church; and espe-
cially concerning the matter of poly-
gamy. It is their favorite vice, and
nothing is too low or too repulsive to
be utilized in defending or hiding it.
The most astounding part of the pro-
gramme of deception is that after the
hypocrisy in scores of instances has
been proved, the chief priests do not
hesitate to return to the same old game
in their efforts to pursue their treason
and hide their crimes. The doctrine of
polygamy, as the present printed law
of the church declares, is a fundamen-
tal, necessary, and immutable command-
ment from the Almighty. It has been
fixed as a principle whose observance
is indispensable to man's highest salva-
tion. Let the hierarchs and the News
say outwardly what they will, their
innermost hearts hold to the divinity
of the doctrine of plural marriage now
as much as ever. And, holding this view,

the chief priests secretly countenance,
encourage, and practice polygamy. To
show that the doctrine is an irrevocable
one, we will further refer to the ut-
terance of the News in 1879:

If the whole people chose to repudiate
the church they would have to take the
consequences of rejecting a cardinal part
of their religious belief.
It is the preaching of the Mormon
authorities that the gospel has been
restored in these last days, never again
to be taken away nor given to another
people. Every written authority of the
church agrees that polygamy is a part
and parcel of this gospel that is never
again to be taken away nor given to
another people. Upon occasions too
numerous to recount the Deseret News
has said so. Joseph F. Smith and all
of his associates have made this declara-
tion.

Those men who promulgated the
Woodruff manifesto, we believe, did so
in sincerity, and with full intent that
the obnoxious practice which it inhibits
should cease altogether. Today, how-
ever, the old interpretation of the law,
and the original declaration concerning
the irrevocability of the doctrine as a
vital religious tenet, are being enforced
as the binding conclusions. The Wood-
ruff manifesto is being evaded as to its
direct provisions, and is being disre-
garded as to its authoritative inter-
pretation. Every possible thin device
is being utilized to wriggle from under
the pledge of Statehood, and the "work
for the dead" proceeds merely apace.
In other words, polygamy is again ram-
pant in the church.

ESTIMATES OF SMOOT.

The impending "Republican" con-
vention makes the church organs very
anxious to push the merits of the Con-
gressional delegation upon the public
notice, inasmuch as the fight against
the "insurgents" is for the glory of
that delegation, and to force the selec-
tion of those comprising it as delegates
to the National Republican convention.
To that end one of the church papers
yesterday printed an evidently "persua-
ded" but mild eulogy of Smoot, found
in an Eastern newspaper. It wasn't
very laudatory, to be sure, for it
couldn't be; but everything that is
better than a kick is gratefully re-
ceived.

On the other hand, we see from time
to time contemptuous reference to
Smoot, beginning with the stinging,
contumelious treatment of him by his
fellow Senators in connection with his
ridiculous patent bills, as drawn by
himself and presented by him in the
Senate, which had never seen anything
like them before. And now, as an of-
fset to the perfunctory mention of Smoot
as quoted in his paper here, we submit
this timely estimate of him, which we
find in the Washington Herald:

Senator Smoot of Utah takes a large
part in the doings of the Upper House,
and is very nervous when he has to sit
and listen to statements from other Sen-
ators, which he does not agree with. He
has an unfortunate habit of wearing a
palpable sneer on such occasions, but the
speakers never seem to notice his dis-
approval. It may be just the appearance
of a sneer, but the resemblance is very
marked.

Another of the steady habits of the
tall and slender Senator from the Mor-
mon State is giving advice. He fre-
quently takes a seat near a Senator of
his own party, who may be making a
speech, especially if it be in defense of
the church bill, and he coaches that
Senator from start to finish. He seems
to be very fond of the Aldrich bill, and
never loses an opportunity to put in a
good word for it.

The disapproval of Smoot in this is
about as marked as the approval of
him in the extract quoted by his paper,
and both agree that he seems feverishly
eager to make his mark in the Senate,
without having any particular influence.
His stupid devotion to the discredited
Aldrich bill, which is so decidedly hos-
tile to Western interests, is an impeach-
ment of his intelligence on this ques-
tion, however much it may prove his
gratitude to Aldrich for his partisan
vote and political influence to keep
Smoot in his Senatorial seat.

But in no sense does anything said
of Smoot efforts or doings prove the
pre-eminent necessity of sending him as
a delegate from Utah to the Republican
National convention.

IT SEES GREEN.

Our usually friendly contemporary,
the Tooele Transcript, is just now seeing
things green. Its comment on the as-
sembling of the April conference in this
city is by no means in the tolerant and
neighborly vein of its accustomed ex-
pressions. Here is what it says about
one feature of the conference gather-
ing:

The Salt Lake papers admit that
25,000 visitors were in that city attend-
ing the conference. That means 10,000
visitors that must have been in Salt Lake
city during the three days' meeting,
which would nearly be half of the present
population. These 10,000 people
would leave no less than \$250,000, and
there is a possibility that that amount
might be doubled, as the country mer-
chants generally leave their spring and
summer trading until that time; then
does the country people wonder why the
Salt Lake merchants would like to see
general conferences held four times a
year, as is done in the other States of
the church, and where is a city in the
wide world that the members of the Mor-
mon Church are more abused than in
Salt Lake City?

The Salt Lake papers do not "ad-
mit" the things stated; they loudly
rejoice and boast of them. The city is
delighted to entertain these thousands
of visitors, to supply their wants, to
renew old friendships and take on new
ones, and to give every one the full
value of his money and an extensive
variety of choice in goods and materials
nowhere else to be found.

The final sentence in our Tooele
friend's article, however, we most de-
cidedly object to. "The members of
the Mormon church" are not in the
least abused in Salt Lake City. No
one abuses them; no one says a word
against them. Our Tooele contem-
porary confuses the membership of the
Mormon church with the law-breaking
hierarchs. We have been remonstrat-
ing with the latter and demanding that
they shall come within the law, that

they shall be, in fact as well as in
pretense, exemplary citizens, and that
they shall cease robbing the community
in tithe exactions without accounting
for the vast sums of money they ab-
sorb. This is quite a different thing
from abusing "the members of the
Mormon church." The avaricious, lech-
erous, adulterous, robbing, treasonable
priesthood we hold to be quite different
persons, both in honesty and in piety,
from the average membership of the
Mormon church. The latter average
fairly well in citizenship, loyalty, and
decent methods of living. The hier-
archs, however, are in altogether a
different class. They toil not, neither
do they spin; and yet they absorb to
themselves the fat of the land, and
take for their own use, without in any
way accounting for it, the increase of
the whole people. And we call upon
our Tooele contemporary and upon the
newspaper press of this region in gen-
eral to take note of the wide distinc-
tion that we make, and when they re-
fer to anything in The Tribune, either
favorably or otherwise, we wish them
to note always that we keep this broad
and high distinction in mind—a dis-
tinction between the rulers and the
ruled, the robbers and the robbed, the
lawless and the law-abiding. And with
this key to the situation fairly in mind,
the church press in general of all this
region will make fewer mistakes.

THE CHANGE OF FRONT.

While Apostle George Albert Smith
was talking to the stake conference at
Rexburg, Idaho, a short time ago, he
said that our business was to stand
by prohibition and to elect men to the
Legislature who would favor prohibi-
tion.

There is nothing to be reproached
in the apostle's desire to make for
sobriety; but there is that which is to
be condemned in the political activity
which is exhibited by one who is so
high in authority in an ecclesiastical
organization. Mr. Smith's remarks
suggest that it is not necessarily and
always the righteous subject of
temperance in which the high ec-
clesiastical interfere with the political
right of free thought and action. If
it were any other project which the
hierarchs sought to promote, no mat-
ter how unjust, unrighteous, and im-
moral, Apostle Smith would be quite as
industriously interfering. If it shall
be the determination of the presi-
dent of the church to continue
Apostle Reed Smoot in the United
States Senate for another term,
there is nothing to prevent Apostle
Smith from becoming just as active in
behalf of that plan as he sought to
be in this matter of prohibition. If
the people want prohibition, let them
express their wishes at the polls, with-
out the interference of Mormon
apostles, and without the intimidation
that these apostolic emissaries are able
to convey under the pretense of giving
righteous advice.

But there is another thought pro-
jected from that sermon of Apostle
George A., as compared with the pre-
scent hierarchical attitude. Apostle
Smith spoke at Rexburg at a time
when it was the determination of the
church authorities to cram prohibition
down the people's throats, whether
or no. Indications, however, soon
pointed out the fact that the proposed
project would not work. It was such
a gross inroad upon the rights of per-
sonal liberty that the high priests soon
realized that they had blundered, and
that for once the people were deter-
mined to have something to say for
themselves. Then the scheme was
modified so that the proposal was to
adopt local option instead of the more
drastic prohibition. And this only
goes to show that the first "inspira-
tion" was in the nature of a "hum
ster" from the Almighty; and there
is nothing to prove that the local op-
tion revelation is of any better quality
than the other.

But there are causes, and other
causes, for the change of front in the
hierarchs on this matter. These hypo-
critical apostles of priestcraft are en-
gaged in the liquor traffic to a very
extensive annual total. While they
want to appear to be in favor of what
is considered generally to be a worthy
and popular cause, they have also their
own interests to consider. They do not
desire to curtail their dividends. There-
fore they assume a form of godli-
ness by deceitfully preaching local
option, under the knowledge that their
profits will be conserved; while if pro-
hibition were established their revenues
from this source would be cut off.
And that would never do.

So that, you see, the brethren are
merely putting on a pious countenance
in this matter of temperance, in order
to curry public favor, if possible; but
in the meantime they are chucking pri-
vately in the knowledge that their
trade in fiery liquors is not in the
least endangered.

If anything from that source would
surprise us we certainly would be sur-
prised at the denial by the Smoot
"Mouth" of the telegraphed warning
by President Roosevelt in January 1903,
against the election of an apostle of
the Mormon church to be a United
States Senator from Utah. We have
never heard the authenticity of that in-
terview and warning questioned before,
and it is over five years now since it
was sent and printed. The attention
of President Roosevelt was called to it
at the time, just after its publication,
and he verified its accuracy throughout,
in spite of strenuous church efforts to
have him disclaim it. The denial by the